

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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PRIESTHOOD VERSUS PRIESTCRAFT.

BY ELDER MARK FORBES.

In every age of the world when the Eternal has had a Church upon the earth, that Church has been governed by men holding the holy Priesthood. They were duly authorized to officiate in those sacred ordinances of the Gospel, obedience to which involves the salvation of man. They were thus entitled to live in direct communication with the Supreme Head of that Church and to understand his mind and will in relation to his affairs upon the earth. Under their direction and government, as the administrators of the sovereign will, the interests of God's kingdom were to be secured for his use and appropriation.

This qualification, the Priesthood, is only obtained by man while in communication with one or more of its possessors, and is conferred by ordination, as in the case of Adam, who, having received it from the Almighty, conferred it upon Abel, Seth, Enos, Cainan, Mahalael, Jared, Enoch, and Methuselah; who, in process of time, ordained Lamech and Noah, whereby it was continued down to the time of the flood and after. Implicit obedience to its teachings is the requisition of heaven's eternal King, when salvation, dominion, power, and eternal lives are the blessings secured, while disobedience is punished with condemnation and with banishment from the society of

all that is pure, ennobling, or desirable. Yet on no point have designing men presumed more on the credulity of mankind than on that under consideration; and the unsuspecting masses have been deceived, through their lack of discernment between Priesthood and priestcraft, which, although diametrically opposed to each other, are seldom distinguished apart. Hence, when we reflect on the many evils that have been entailed on mankind, through the intolerance of hirelings, who arrogate to themselves the title of Priesthood, we are not surprised to see the amount of horror depicted in the countenances of the oppressed and priest-ridden, when we make reference to the holy Priesthood of the Son of God.

The object and tendency of priestcraft, from the day of its first appearance to the present time, has evidently been to scatter and destroy. Contrasting with this the object and tendency of an inspired priesthood to gather and save, the difference is apparent and conclusive.

Priestcraft may be defined as a religious fraud, an assumption of priestly power, or a tyrannical despotism, as an abuse of priestly power received. Its first appearance (as far as we can learn from our limited acquaintance with revelation,) took place in heaven, and was originated by no less a personage than Lucifer, son

of the morning. Ambitious of power and eager to reign, Lucifer and his followers rebelled against God and the Lamb. The latter came off victorious, and Satan and his deluded followers were cast down to the earth. The faithful and obedient enjoyed the continued blessings of heaven in the presence of their Father; but the disobedient were hurled from the society of the good and great into the depths of degradation, misery, and woe. Thus we have exemplified the effects of the two powers as illustrated before the foundation of the earth, and discovered lust for dominion and power to be the incentive to priestcraft and the cause of its continuation, that being the foundation on which the whole fabric of priestcraft rests.

Before the rebellion consequent on the rise of priestcraft, the Priesthood swayed a universal sceptre, and its effects were peace, joy, union, love, and harmony throughout heaven's high domain. No jarring words, no fratricidal strife, no factious disputations, no envious thought disturbed them in their delightful pursuits; but

In their sphere, all, all could move
With pleasure and delight;
Their every act inspired by love—
Their interests all unite.

But mark! when priestcraft's hideous form appears, how great the change! No longer peace, but war: instead of joy, sorrow; instead of union, division; instead of love, hatred; instead of harmony, discord. Thus priestcraft's reign began. While promising liberty, it bitterly enslaved; and while pretending to charity for all, it was a spring of bitterness that carried war and destruction into the very heart of a hitherto peaceful circle. But here, in open combat, its champion met with such a signal defeat, that he resolved to change his tactics accordingly, the better to deceive. We find him at one time opposing morality with the greatest vehemence; at another time, insinuating that if man is only moral, God requires no further obedience. Again, he blinds the judgment by placing before the mind sinful pleasure in all its alluring forms, and attracting the inexperienced by his seductive charms to mount and sport in pleasure's gliding car.

Such is priestcraft in all its debasing forms. View it where you will, it is rotten to the very core. Its elements are

discordant. It originated in lust for ascendancy. Its depravity is total and innate, and its effects essentially destructive to all who are tainted by its debasing influence. Deceptive in its nature, it has two objects: one is real, but not avowed; the other avowed, but not real. Its *avowed* object is hatred of suffering and desire to save; but its *real* object is the overthrow of Theocracy and the establishment of a reign of tyranny.

When Abel offered unto the Lord a more acceptable offering than Cain, the latter grew wrathful. "If thou doest well, shalt thou not be accepted?" was the language of Jehovah: "and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him." Here we again find the spirit of priestcraft; for, instead of Cain repenting of his sin in not bringing an acceptable offering to the Lord, he listened to the spirit of Lucifer—the spirit of rebellion against legal authority, and rose up against Abel his brother and slew him.

How striking the resemblance between the two, Lucifer and Cain, when operated upon by the spirit of priestcraft, which in its tendency is alike destructive in heaven and on earth. Under its influence, Lucifer doubtless reasoned within himself—Why should Jesus be accepted more than I? Am not I entitled to rule as well as he? Why are his plans so cordially adopted by the Father, and mine rejected? I will rise up in rebellion against him; and if I succeed in effecting his overthrow, I'll then my sceptre away! Such also was the reasoning of Cain with respect to his brother Abel; and the punishment of both was banishment from the presence of the Lord. Jesus was appointed by the Father to fill an important mission, and was qualified therefor by the holy Priesthood. "Unto the Son be saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Of this power Satan was envious, and thenceforward became the determined enemy of Jesus Christ.

The offering of Abel also was accepted, and he was ordained to the holy Priesthood by his Father, by which also he became empowered to officiate in a minis-

terial capacity. Of this ordination and power Cain was envious, and he thenceforward became the determined enemy of Abel his brother. Both Lucifer and Cain attempted a "religious fraud," both rose in opposition to an authorized Priesthood, and both manifested the essential characteristics of priestcraft; for they sought to scatter and destroy.

Again: Moses and Aaron had been called of God to lead the children of Israel. Korah, a Levite, with Dathan, Abiram, and On, descendants of Reuben, took men, and, with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, gathered themselves together against Moses and against Aaron, and said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore, then, lift ye up yourselves above the congregation of the Lord?" Here was the secret of their grievance: Korah held the priesthood of Levi, but desired to be exalted to the station of ruler like unto Moses and Aaron. Hence the rebuke of Moses—"And he [the Lord] brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? for which cause both thou and thy company, are gathered together against the Lord." We are told that "the Lord our God is a jealous God," and his decrees cannot be trampled upon with impunity. His servant Moses was, by Divine appointment, the law-giver of Israel, and Israel were required to obey him, or the edict of Omnipotence was, "The disobedient shall be cut off." In consequence, therefore, of this rebellion of Korah and his company, and as a testimony to future generations of the justice of the Almighty, "the earth

opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."

Another striking instance is found in the case of Uzziah the king, who "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense;" and, being reproved by the priests, to whom the office appertained, he became wrathful, and the leprosy rose in his forehead, and he was a leper to the day of his death, and dwelt in a separate house, being cut off from the house of the Lord. Not satisfied with his kingly power, but still lusting for dominion, he sought to officiate in God's house. Blinded by priestcraft, he persisted when rebuked by the priests of the Most High God, usurped that authority given to them "as a service of gift," attempted a "religious fraud," by monopolizing to himself the sacred prerogatives of others, and suffered affliction and banishment as a just reward for his transgressions.

In the first and the third instances, we notice how prominently stands forth charity as the avowed object of rebellion, until the subtle monster has environed within his grasp his deluded victim, who only awakes to a sense of his perilous position when the impostor is unmasked and high heaven's retributive hand rewards departure from her laws with banishment or destruction. But in every instance is seen, in the most conspicuous manner, that same lust of dominion predominating which first of all sought to subvert the plan of salvation and loosen the girdle of unity. In men of this disposition it generated the worst of passions, and made them "wolves in sheep's clothing," unworthy of confidence.

(To be continued.)

NEBUCHADNEZZAR'S DREAM.

(Continued from page 579.)

The great image which Nebuchadnezzar had seen in a dream, having a golden head, had also "his breast and his arms of silver;" and Daniel in his interpretation of it, said, "After this shall arise another kingdom inferior to this."

This had reference to the Medo-Persian empire, which succeeded the Chaldean in its supremacy. Though inferior in wealth, power, and grandeur to Babylon, even as silver is inferior to gold, it nevertheless conquered and bore the sway, and took

its place as chief among the nations. The two arms denoted the Medes on the one hand, and the Persians on the other; the breast signifying their combination and amalgamation. Or, if we view the kings as representatives of their dominions, (as Nebuchadnezzar was of his empire, as the "head of gold,") the two arms of the image will denote the kings of Media and Persia, Darius and Cambyses (who were relatives of each other); and the breast signifying their union in Cyrus, who was then the military representative and ultimately became the regal successor of both.

Darius, king of Media, and Cambyses, king of Persia, combined to make war against "Belshazzar, the king of the Chaldeans." They therefore despatched their respective armies to besiege Babylon, placing their united forces under the command and generalship of Cyrus, who was the son of Cambyses and the nephew of Darius, and afterwards became king of both dominions, thus forming the Medo-Persian empire. The entire force under the command of Cyrus amounted to 722,000 warriors—consisting of 600,000 foot, 120,000 horse, and 2,000 chariots. So impregnable were the walls and fortifications of the city, that there was no hope of succeeding in assault by battery. Cyrus therefore determined upon entering the city by stratagem; and, to accomplish this, he availed himself of the advantage of a vast lake, then dry, on the outside of the city, which had been excavated in the days of Nebuchadnezzar for the purpose of carrying off the water of the river (by means of a canal) while constructing the tunnel under its bed which connected the two palaces situated upon its opposite banks. Cyrus had deep trenches dug in order to divert the course of the river towards this dry lake; and when the work was completed, the water was turned off, through the trenches, into the lake, and the whole army marched along through the thus emptied channel of the Euphrates into the city. This was effected at night, at the time of a great annual festival, when the citizens were engaged in feasting and revelry. So effectually and suddenly was the entrance made by this stratagem, that the inhabitants of the outskirts of that part of the city were made prisoners before alarm could be given or the news of the invasion and investment be communicated to

head-quarters. Cyrus and his troops, thus far successful, hurried on towards the centre of the city, to the King's Palace, where they found Belshazzar and his court, with "a thousand of his lords," and a great company of attendants, &c., assembled at a banquet. Such was the hilarity and general confusion that prevailed among the palace guards, that the gates were unprotected, and Cyrus with his army gained an easy entrance into the royal enclosure. While Belshazzar was feasting and drinking with his lords, princes, wives, and concubines, in the banquet-hall, surrounded by all the luxury and splendour that his court could afford, and impiously drinking wine to the honour of idol gods out of the sacred vessels of gold and silver which Nebuchadnezzar had taken from the Temple of the Lord at Jerusalem, there appeared upon the wall, before the affrighted vision of the king, the figure of a man's hand, writing in mystic characters the doom of Babylon:—"MENE, MENE, TEKEL, UPHARSIN." So unexpected and mysterious was this occurrence, that "suddenly the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In his fear, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," and asked of them the interpretation of the mysterious writing, promising that whosoever would reveal the secret to him should "be clothed with scarlet, and have a chain of gold about his neck," and "be the third ruler in the kingdom." These so-called "wise men," however, "could not read the writing, nor make known to the king the interpretation thereof." But the queen informed him that there was a young man, named Daniel, in whom was "the spirit of the holy gods," who was competent to "shew the interpretation." Daniel, therefore, was at once ushered into the royal presence, and, by the gift and power of God, gave the following interpretation to the king:—"Mene: God hath numbered thy kingdom, and finished it. Tekel: Thou art weighed in the balances, and art found wanting. Peres: Thy kingdom is divided, and given to the Medes and Persians." The literal meaning of the word "MENE" is simply numbered, its repetition making it more emphatic: its prophetic import, however, according to Daniel, was, in reference to

Belshazzar, that the hours of his reign, as king of the Chaldeans, were numbered up—that his kingship was ended—his kingdom finished. The literal meaning of "TEKEL" is simply *weighed*; but its prophetic import, in reference to Belshazzar, was, that he, as monarch of Babylon, was "weighed in the balances, and found wanting." The signification of "PERES," literally considered, is simply *divided*; "UPHARSIN" being another form of the same word, implying plurality, with the conjunction *and* (represented by *u*) also prefixed. The prophetic import of the word, to Belshazzar, was, that his Chaldean empire was about to be rent from him—his kingdom "divided and given to the Medes and Persians." Thus the startling Hebrew words, "MENE, MENE, TEKEL, UPHARSIN," (or, *Numbered, numbered, weighed, and divided*), had their fulfilment that very night in which the mysterious "fingers of a man's hand" wrote them upon the wall of the king's "banquet-house." The days of his reign were numbered; he was weighed in the balances, and found wanting; his kingdom was taken from him, and divided between the Medes and Persians. "In that night," says the sacred historian, "was Belshazzar, the king of the Chaldeans, slain." Thus ended the Babylonian dominion; for "Darius the Median took the kingdom," adding it to his own, and made Babylon the seat of his government, Persia forming part of the new empire, to the throne of which Cyrus subsequently succeeded. During the reign of Darius, the kingdom was divided into 120 provinces, over each of which a princely governor was placed. "Over these" princes, or governors, the king placed "three presidents, of whom Daniel was first," or chief. Thus "Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." (Dan. vi. 1—3.) At the death of his father Cambyzes, Cyrus became king of Persia; and at that of his uncle Darius, he became monarch of the whole Eastern territory, which then took the name of the Persian empire. Hence, during his reign, the royal proclamation to rebuild Jerusalem was worded as follows:—"Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." (Ezra i. 2.) After a succession of

kings, the Persian monarchy, which lasted about 200 years, was subverted by another power referred to in the dream of Nebuchadnezzar.

The great image, whose head was of gold, and his breast and arms of silver, had also "*his belly and his thighs of brass*." This was significative of what Daniel, in his interpretation of the dream, called, "*another third kingdom of brass, which shall bear rule over all the earth*." The "third kingdom" alluded to was the Macedonian, or Grecian, whose king was Alexander the Great. As brass is an inferior metal to silver, so was this kingdom, in wealth and grandeur, far inferior to the Persian, although it ultimately conquered it and took its place as the ruling or dominant nation of the earth. The Greeks were often designated the "brass-clothed," or "brazen-coated Greeks," owing to their coats of armour being uniformly made of brass, by which they were distinguished in the military world.

At the time of Alexander's wars with Persia, Darius Codomanus occupied the throne. Three battles were fought, in all of which Alexander proved victorious. The first was "the battle of the Granicus," which was fought near the town of Zelea, on the bank of the Granicus, a small Phrygian river running from Mount Ida into the Propontis, westward of Cyricus. That river separated the two antagonist armies; but Alexander, nothing daunted, crossed the stream and climbed the opposite bank where the Persians were stationed, which was steep and rugged, followed by his troops, and commenced the mortal strife. The Persian forces, commanded by Memnon, consisted of 100,000 foot and 10,000 horse; while Alexander's, commanded by himself, consisted only of 30,000 foot and 5,000 horse. The Macedonian hero, however, gained the victory, with a loss of only about 115 men. The loss on the Persian side was immense, 2,000 surrendering, and the rest taking to flight.

The next was "the battle of Issus," which was fought on the banks of the Pinarus in a plain near the city of Issus. The Persian army consisted of 600,000 men, commanded by Darius himself, who was accompanied by his own entire household, his officers of state, with their households, and also a large retinue of attendants; everything in connection with

the cavalcade being arranged on a most gorgeous scale. Alexander, however, unimpressed by the pomp and dazzling splendour of the scene before him, again gained the victory over the Persians; and Darius, on beholding 100,000 of his men killed, timidly took to flight, followed by his discomfited hosts.

Darius, on different occasions, sent overtures of peace to Alexander, the last of which was accompanied with an offer of 10,000 talents, the hand of his daughter Barsine in marriage, and the possession of all the provinces westward of the Euphrates. Alexander rejected the offer, and replied—"The world will not admit of two suns, nor of two sovereigns."

The "battle of Arbela" followed, which was fought on the plain between the Tigris and the Kurdistan mountains, near to the village of Gaugamella, about 26 miles from the city of Arbela. Alexander's army consisted of 40,000 foot and 7,000 horse, while the Persian comprised 600,000 foot and 50,000 horse, with 200 scythe-chariots and 15 elephants. Alexander again became victorious, with a loss of only 1,200 men. Darius, finding 300,000 of his men slain and a number captured as prisoners, took to flight, as he had done before, and was followed by the remainder of his soldiers, thousands of whom perished in crossing the river Lycus. Alexander pursued him till midnight, without success, but captured all his baggage and royal treasures, which had been left at Arbela.

The success of this last battle made Alexander sovereign of the great Persian empire, and gave him dominion over all Asia. He proceeded at once to Babylon, purposing to make that city the metropolis of all his dominions. On arriving there, he found the battlements thronged with citizens; and a large portion of the population had come out of the city, for a short distance, to meet him, headed by their magistrates and priests, bearing rich presents, and welcoming him as their future king. On entering the city, with his army, he found the streets strewn with flowers, and the air fragrant with incense smoking from silver altars, with priests chanting joyful celebrations; for

as, during the reign of their late kings, they had been greatly persecuted, their religion suppressed, and their temple demolished, they had now hopes of a favourable change taking place; and in this they were not disappointed.

After subduing the different provinces of Persia, and extending his conquests to India, Egypt, and other countries, Alexander died in Babylon in the year 324 B.C. He was, without doubt, a great warrior. He was daunted at no danger, and shrunk at no obstacle, where he saw the least possibility of success. He professed to "love danger, for its own sake." His military fame, heightened by successive conquests, extended far and wide, and his mighty power was acknowledged and felt "over all the earth," in fulfilment of Daniel's prediction. By his sword, which had cut the Gordian knot, he gained the sovereignty of Asia; and by his martial prowess he also acquired considerable dominions in Europe and Africa. Hence he was designated "The king of the world;" and it is said of him, that when he had virtually conquered the whole of the then known world, he wept for more worlds to conquer.

After Alexander's death, his vast dominions were divided among his four chief generals; Cassander reigning over Macedon and Greece, with the western provinces; Lyfimaehus over Thrace and Bythinia, with the northern provinces; Ptolemy over Egypt and the southern provinces; and Seleucus over Syria and the eastern provinces. The two last dominations, the Egyptian and the Syrian, being the greatest and by far the most noted and powerful, were appropriately symbolized by the two brazen thighs of the image; the Alexandrian era being that signified by the belly. All the provinces, however, with their dependencies, were comprised in and still continued to form the one great Grecian empire, which was the "third kingdom of brass" that was to "bear rule over all the earth." This supremacy it held for upwards of 300 years, and then in its turn had to succumb to another power alluded to in Nebuchadnezzar's dream.

(To be continued.)

NEW MATERIAL FOR PAPER.—Another new material for paper has been discovered in a preparation of the remains of the beet root after it has been used in sugar making and distillation. The process of preparation has been patented.

HISTORY OF JOSEPH SMITH.

(Continued from page 584.)

[February, 1843.]

Friday 24th. Rode out with Elder E. Young; dined abroad; called on Dr. Foster; had some conversation about the Post Office and several other matters; returned to my Office; and at three o'clock walked out with Elder Young.

In reply to W. W. Phelps's *Vade Mecum*, or "Go with me," of 20th of January last, I dictated the following answer:—

TO W. W. PHELPS, Esq.

A VISION.

I will go, I will go to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate,
I must fulfil the mission I had from the Lord.

Wherefore, hear, O ye heavens, and give ear, O ye earth!
And rejoice, ye inhabitants, truly again;
For the Lord he is God, and his life never ends;
And besides him there never was a Saviour of man.

His ways are a wonder, his wisdom is great;
The extent of his doings there's none can unveil,
His purposes fail not: from age unto age
He still is the same, and his years never fail.

His throne is the heavens, his lifetime is all
Of eternity now and eternity then;
His union is power, and none stays his hand,—
The Alpha, Omega, for ever: Amen.

For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good with those
That fear me and live for the life that's to come:
My delight is to honour the Saints with repose.

That serve me in righteousness true to the end:
Eternal's their glory, and great their reward;
I'll surely reveal all my mysteries to them—
The great hidden mysteries in my kingdom stored.

From the council in Kaleb to time on the earth,
And for ages to come, unto them I will show
My pleasure and will, what my kingdom will do:
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them—
Yea, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies.

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fall;
For the light of my Spirit shall light up their eyes,
And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal—
The unsifted pleasures, when earth is renewed,
What the eye hath not seen, nor the ear hath yet
heard,

Nor the heart of the natural man ever hath viewed.

If Joseph the Prophet, in spirit be held,
And the signs of the latter rain truly be seen,
Eternity sketched, in a vision from God
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Master and Saviour of all,
The only begotten (Messiah) his son;

Of whom I bear record, as all Prophets have;
And the record I bear is the fulness—yea, even
The truth of the Gospel of Jesus the Christ,
With whom I conversed in the vision of heaven.

For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the Gospel recorded by John,
Chapter fifth, and the twenty-ninth verse, which
you'll see,

Which was given as follows:—

"Speaking of the resurrection of the dead,
Concerning those who shall hear the voice of the
Son of man,
And shall come forth,
They who have done good in the resurrection of the
just,
And they who have done evil in the resurrection of
the unjust."

I marvelled at these resurrections; indeed!
For it came unto me by the Spirit direct;
And while I did meditate what it all meant,
The Lord touched the eyes of my own intellect.

Henceforth for ever, they opened mine eyes,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory and holy applause.

I beheld, round the throne, holy angels and hosts,
And sanctified beings from worlds that have been;
In holiness worshipping God and the Lamb,
For ever and ever: Amen and Amen!

And now, after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives—yea, he lives,
And sits at the right hand of God, on his throne.

And I heard a great voice, bearing record from
heaven—

He's the Saviour and only begotten of God:
By him, or him, and through him, the worlds were
made.

Even all that career in the heavens no brood;
Whose inhabitants, too, from the first to the last,
Are saved by the very same Saviour of ours;
And of course, our begotten God's daughters and sons.

By the very same truths and the very same powers.
And I saw and bear record of warfare in heaven,
For an angel of light, in authority great,
Rebelling against Jesus and sought for his power,
But was thrust down to woe from his Godlike state.

And the heavens fell, and the tears dropped
like dew.

Thus Lucifer, son of the morning, had fall!
Yea, is fallen, is fallen, and become, oh, alas!
The son of perdition, the Devil of hell.

And while I was yet in the spirit of truth,
The commandment was given to the nation all true,
For Satan, old serpent, the Devil's for war,
And yet will encompass the Saints round about.

And I saw, too, the suffering and misery of those,
(Overcome by the Devil in warfare and fight,)
In hell fire and vengeance, the doom of the damned;
For the Lord said, The vision is further; so write.

For thus saith the Lord, Now, concerning all those
Who know of my power and partake of the same,
And suffer themselves that they be overcome
By the power of Satan, despising my name,

Defying my power and denying the truth,
They are they of the world or of men most forlorn,
The sons of perdition, of whom, ah! I say,
'Twere better for them had they never been born!

They're vessels of wrath and dishonour to God,
Doomed to suffer his wrath in the regions of woe,
Through the terrific sight of eternity's round,
With the Devil and of all his angels below.

Of whom it is said no forgiveness is given
In this world; alas, nor the world that's to come;
For they have denied the Spirit of God,
After having received it; and misery's their doom.

And denying the only begotten of God,
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By Gospel they cannot repentance renew.

They are they who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the Devil and angels of his,
While eternity goes and eternity comes.

They are they who must groan through the great
second death,
And are not redeemed in the time of the Lord,
While all the rest are, through the triumph of
Christ,

Made partakers of grace, by the power of his word.

(To be continued.)

The mystery of godliness truly is great—
The past, and the present, and what is to be;
And this is the Gospel—glad tidings to all—
Which the voice from the heavens bore record to me:

That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love,
And sanctify earth for a blessed repose.

'Tis decreed that he'll save all the work of his hands,
And sanctify them by his own precious blood,
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

The Saviour will save all his Father did give,
Even all that he gave in the regions abroad,
Save the sons of perdition: they're lost, ever lost,
And can never return to the presence of God.

They are they who must reign with the Devil in hell,
In eternity now and eternity then,
Where the worm dieth not, and the fire is not
quenched,
And the punishment still is eternal: Amen.

And which is the torment apostates receive;
But the end, or the place where the torment begins,
Save to them who are made to partake of the same,
Was never nor will be revealed unto man.

Yet God shows, by vision, a glimpse of their fate,
And straightway he closes the scene that was shown;
So the width, or the depth, or the misery thereof,
Save to those that partake, is for ever unknown.

And while I was pondering, the vision was closed,
And the voice said to me, Write the vision; for lo!
'Tis the end of the scene of the sufferings of those
Who remain filthy still in their anguish and woe.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 18, 1858.

AGENCY OF THE PRIESTHOOD.—It is not our design in this article to enter particularly into the subject of calling men to the Priesthood. The order by which men are called of God, and the conditions required to constitute a Divine commission, would itself be matter at least for an article. Much could be said of callings made by the spirit of discernment and prophecy, and also those *blindly*, yet *legally* given. Much could also be said upon such examples as that of the Saviour calling a John the Beloved and a Judas the Betrayer. Much could be said of men being *entitled* to the spirit of their callings and their *not possessing* that spirit; and much on their power to go in the direction leading to usefulness and honour, and their liberty to travel to uselessness and dishonour. But in this we merely design to touch upon the border of calling, to bring out the subject under consideration and prevent misunderstanding.

It is a fact that the holy Priesthood has been restored to the earth, with the spirit, powers, and prerogatives thereof. A communication has been opened between the heavens and the earth, and a channel made through which Divine authority can flow.

It can unreservedly be affirmed that every officer of the Church who has been duly appointed according to the order thereof holds a *legal* commission. This being the case, the point of *legality* should not be made a subject for question. Upon this all may rest with assurance.

The fact, therefore, that the officers of the Church have received their callings through the proper channel, and are appointed by those holding the authority, should be a ground for due submission to every man in his sphere, and an inducement for all to firmly uphold every arrangement and officer in his place, until removed by those possessing the prerogative. Men who have the spirit of the Priesthood will be very jealous on this point. They would sooner lick the dust of the feet than offer indignity to the Priesthood; and they will profoundly respect in others that authority of which they themselves partake. The greatest in the Church would humbly bow to a child, if he came in the name of the Priesthood, with a *bona fide* commission to command.

But there is another principle that should also be realized, and especially would we have it understood by the presiding officers of this Mission. It is, that God commits to his servants an agency. They are his *stewards* and *co-labourers*, and have all to pass a *probationary* term. It is precisely the same in our official capacity as in our private and natural capacities. Every department of the economy of God turns upon the principles of agency, stewardship, and co-working. The servants have to act on behalf of their Divine Master.

Now, all may easily comprehend that this agency and stewardship can, on the one hand, be abused; and men prove unprofitable co-labourers, or, more properly speaking, not co-labourers with the Master at all, in a desirable sense; and, on the other hand, that agency and stewardship may be rendered both honourable and profitable, and those who are called to be servants prove themselves truly co-labourers with their Lord.

But no man with correct views will, because of this fact, have his confidence shaken for a moment in the Priesthood. One view of God's order will not make the strong eye of an enlightened man blink when he contemplates another side. It will rather enlarge the compass of his mental vision, make the Divine economy appear to him more grandly systematic; and thus, by extending his sight and increasing his knowledge, he will know where to tread with certainty and possess power to operate effectively. He will be a staunch, unflinching upholder of men and arrangements while they legitimately remain. We do not fear, therefore, that any with correct views and the spirit of the Priesthood will make a mistake in this matter.

It is a great truth, that, in the kingdom of God, "whatever is, is right;" not right absolutely, but relatively and circumstantially,—not right irrevocably, but right for the time. When men stumble because of this, they stumble over their *own* stumbling blocks and grope in their own darkness. If they took broad views, they would see no difficulties. It is a truth that error should exist, *right* that there should be *wrong*, and good that there is *evil*. God forbid that any Saint should "sin, that grace may abound." But we do not regret that sin has come into the world, nor that the whole human race have felt its effects. It is a truth that God's economy comprehends a Devil; and though God did not make him such, and though we have no desire to help to make devils, we have not the remotest wish that the Devil had not existed. Bad officers also have their purpose as well as good officers. The former are not only examples for the latter, but they enhance their value. Even the black-hearted traitor makes the true man more precious, and the useless man makes the useful one relatively more useful. God tries men—the bad as well as the good—the unworthy as well as the worthy steward—the unprofitable as well as the profit-

able labourer. The world has its period of probation, its day of trial. The kingdom has also its period of probation, its day of trial. Were it not so, how could the great balance of accounts be struck? Were it not so, how could every man's work be tried as by fire? Were not their figures and noughts made by men in their day of trial, how could God justly put the 1 of this man with 000,000's of these to make that 1 a million?

These facts, instead of lessening the confidence of an enlightened man, will give him a higher estimate of God and his economy. He will have broader views of the order of the Priesthood, and will find cause for gratitude and admiration, that the free agency of man is extended even to a celestial order. For is it not a glorious truth that our Heavenly Father does not design to make us machines—no, not even the machines of a God.

The great desideratum is, not that this agency should be destroyed, but that it should be preserved for good—that, in acting upon it, the officers of the Church should do it with an eye single to the glory of God, and with effectiveness for the success of the cause. All who belong to the holy order should be devoted to its interests—body, soul, energy, capacities, influence, and means,—indeed, altogether. It should be the great purpose of their lives to accomplish the work given to the Priesthood to perform. To this end their every thought and act should tend; and to make their agency honourable and their operations effectual ought to be the sole aim of every servant of God. As stewards, let them be worthy stewards; and as labourers, truly co-labourers with their Master.

We require that the presiding officers act according to the foregoing, and make their agency honourable and their stewardship profitable. It is their especial duty to do this themselves, and also to see that all labourers and members of the Church under their watchful care are really co-labourers with the Lord. They are responsible for the condition of the Mission, for the character and extent of the work that shall be done, and for its management or mismanagement. We do not look to the Saints and non-presiding officers, but to the Presidents. Let them realize this responsibility, then; and if they do not honour their presiding agency, we enjoin upon their superiors the duty of displacing them for others more worthy.

This Mission, with all the experience of the past, ought to be more advanced now than in past times. We humbly acknowledge our own past imperfections, but think it not arrogant to say that the experience gained ought to enable the presiding officers to improve upon the examples, both good and bad, of former times—both those of others, and those of our own. Unless this is done, it is evident that the Mission is not advancing, but going back; for there is no standing still in progression. We do not expect to reach perfection and commit no errors; but we feel it our duty to urge the Saints onward. The part of the officers and Saints now is not to go back to the past, either to its faults or its many virtues, but to take the virtues of their predecessors as well as to show new virtues in themselves. The point upon which we desire this administration to stand is, that we all endeavour to honour our agency and prove ourselves worthy stewards. Let none of the presiding officers make their noughts now, especially in calling men to office. There is a decided objection to such men and such employment at present. At this particular juncture, the cause is not in need of them, and we have also a distaste for them. If there are any with a peculiar itching for making noughts, and very clever in such employment, we advise them to wait awhile. It is one of those undertakings that may be put off till "a more convenient season." If any noughts should get made, let some official hand rub them out directly.

OBEDIENCE TO PARENTS.

BY ELDER THOMAS WILLIAMS.

"Children, obey your parents in the Lord; for this is right."—PAUL.

How pleasing and satisfactory to all men it is to observe among the young and rising members of families implicit and cheerful obedience to parents! When a desire is manifest in family circles, on the part of all its members, to be guided by the counsels of those that should and will ultimately stand as patriarchs at their head, what a heaven is there! There are, among the many thousands of the Saints in Europe, some few instances where whole families feel impressed with the great importance of giving heed strictly to the counsels and admonitions of those that have been instrumental in giving them a being on the earth, and have, with deep anxiety and parental solicitude, watched over them during their infantile moments upwards, until they have begun to realize and comprehend something of the world with which they find themselves surrounded. With what fond anticipations have faithful parents observed the bodily growth and mental developments of their offspring! And when a desire is manifest on the part of children to honour and obey their parents, and to live righteous before them and their God, it seems to more than amply repay the aged ones for all their hours of trial, sorrow, and anguish which they have undergone in seeking to train up their children "in the nurture and admonition of the Lord." It causes a joy unspeakable to pervade the bosoms of such parents; and from their souls they feel a deep sense of gratitude to the eternal God for inclining the hearts of those whom they have been entrusted with to walk in wisdom's ways.

Children that have acted and are acting in obedience to the counsels of their parents are destined to become a great blessing, not only to their parents, but to the world of mankind generally. They must necessarily be called upon, because of their righteous deeds, to take a prominent and active part in the great drama of the last days. The permanent establishment of God's kingdom upon the earth, the gathering together from their

long dispersion of the scattered sheep of the house of Israel, the establishment of Zion, the erection of temples, in order that the ordinances of salvation for the living as well as the dead may be attended to, devolves to a great extent upon the rising generation; and it is nothing but natural to expect that they will be in possession of great faith in their God and his work, much more so than those who have already taken a faithful and active part in the holy ministry. Their minds will be free and untrammelled to a much greater extent from the prejudices and notions of the Gentile world, and they will obviously be prepared to drink more deeply from the pure and unsullied streams as they flow from the fountain of truth. As the kingdom of God begins to develop itself upon the earth, and assumes that position which ancient and modern Prophets have declared it will, and the glory and power of God become manifested in a more marvellous manner than heretofore, and the keys and powers of the holy Priesthood conferred upon them, bringing increased light and intelligence, with what faith and power will these striplings go forth, conquering and to conquer, and bringing, through the blessing and favour of God, salvation to the honest, and subjecting the kingdoms of this world to the laws and purposes of Jehovah! In view of the great work and responsibilities that will ultimately fall upon the shoulders of the young, it should be their constant study to be obedient to their parents in all things; and this will in the future enable them to fulfil more faithfully the obligations and covenants of the Priesthood. The time may come when they may be placed in positions and under circumstances which will call forth the whole energy of their souls, and when the least deviation from the counsel given may result in eternal consequences. If possessed of a willing and obedient spirit, it will lead them onwards to blessing, honour, immortality, and eternal lives.

There is, however, another view to be taken of the subject in question—viz.,

disobedience to parents. When children trifle and rebel against the counsels of their parents, what pain and sorrow does it not bring to them and to all that are interested in their present and future welfare! How melancholy the feeling to those who are led by the inspiration of the Holy Spirit to gaze for a short time into futurity, and begin to realize what an eternal blessing or an eternal curse such children can be! With these solemn impressions, how often do parents go before kind heaven, and, in earnest devotion, implore the aid of Deity to turn the hearts of their children and incline them to cherish more holy desires, and especially a feeling to be led by those that seek earnestly their present and future happiness! If a change takes place, what joy pervades their bosoms; but if a desire to persist in a course of rebellion is manifested, how deplorably unhappy they feel! There may be some cases, in the families of the Saints, where children treat their parents with contempt, and speak to them in a manner that causes pain in the hearts of all by whom they are surrounded. To such as commit *so great a sin*, the command of God and his Priesthood is, to repent, forsake such despicable and unhallowed ways, and endeavour to treat their parents with those feelings of reverence and respect to which they are honourably entitled. The laws

of God which were in force among ancient Israel for such conduct were very severe. Let all realize that they are or ought to be serving the same immutable Being, with whom "is no variableness, neither shadow of turning."

"Honour thy father and thy mother, that thy days may be long in the land," was and is the command of Jehovah. Those that will persist in disregarding and violating this holy injunction will deprive themselves of those blessings and inestimable attainments which have been already referred to, and which are only to be participated in by the willing and obedient—yea, those that love righteousness and truth, and are desirous to "live by every word that proceedeth out of the mouth of God." Such and such alone will be prepared for the great events that are about to transpire upon the earth. Let the disobedient in all humility manifest a desire to repent, by their willingness to walk in future according to the counsels of their parents, and they will thereby secure the favour of heaven. And let it be indelibly impressed upon their memories, that if their parents remain faithful to the Gospel covenant, they will stand in their true position, even at the head; and their children can never, no, never pass by them, but must, in a filial capacity, be subject to them, worlds without end.

FOREIGN CORRESPONDENCE.

AMERICA.

Crescent City, Iowa,
August 9, 1858.

To the Editor of the *Millennial Star*.

Dear Sir,—Your favour of the 9th ult. is just received. Thanks! I am just about starting for our settlement on the Loupe Fork—Genoa, or Beaver. Judge W. I. Appleby, accompanied by Father Dulin and brother Young and family, from Westport, Connecticut, arrived last week; and the Judge, with Young and family, start across the Plains for Utah to-day. Major Egan, with the little company that escorted Colonel Kane, left Florence on their return home, a week yesterday. All in good spirits, and well outfitted.

Crops look well throughout the Utah

Territory. The Government supply trains are still going out with their provisions, and the mail is brought in semi-monthly, and all is now moving on like clockwork. The tone of the press here rather admits that the Mormons have got a little ahead of old Buck.

I will write you again, on my return, and give you an epitome of the Beaver settlement and of my buffalo hunt. Times are excessively dull throughout the country, and the wheat crop through the west is almost a total failure. The long, steady, and severe rains and hot sun have blighted it with rust, and not over a fourth crop will be gathered. Indian corn and other vegetation are very heavy and fine.

I shall gladly receive the *Star*, and

hope it may ever shine and grow more beautiful and sparkling as time passes. My regards to all the boys. We have some good fellows here who *mean* to be good Mormons, if they don't just now do much at it; and I am ever ready to do

all the good I can for our common cause. Command me, where I can do you or the cause service.

Yours truly,

A FRIEND.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE PASTORATE.

8, Ravensworth Street,
Bishopwearmouth, Sunderland,
August 28, 1858.

President Calkin.

Dear Brother,—I take pleasure in reporting the state of things in this Pastorate. I am gratified in being able to say that peace and good order reign supreme. But still we have our share of labour to perform in order to keep things as they should be. Up to the 20th inst., we were doing things in the best way we knew how towards getting rid of our book debt; but, on the arrival of President William Budge, we were put in a way to get over the difficulty sooner. A Conference was held here on the 22nd inst.; and, although the weather was unfavourable, the Saints crowded the room until every seat was occupied.

The Spirit of the Lord attended the teachings of President Budge, and the Saints responded to the call on account of the old book debt by voting to give a week's wages during the coming month for that object. I hope to announce, at the close of the year, that Durham Conference is out of debt; and the other two

Conferences are doing their best to accomplish the same object. The Saints are willing, generally speaking, to obey the counsels of those placed over them. The Priesthood are growing wiser, and are labouring for the best interests of the work. And I have pleasure in being able to say that the present state of the Pastorate exceeds my most sanguine expectations.

The visit of Brother Budge to this field of labour has been truly interesting and heart-cheering to me. I have rejoiced in his counsels, and shall be glad when I see the fruit of his visit speak for itself in the next quarterly list of book debts.

I may say, in conclusion, that we have plenty of room for improvement; and I hope the Saints throughout this Pastorate will remember that our present motto is, "Upward and onward."

I have no fear of evil in future, so long as the duties of the present are attended to.

Ever praying for your success in accomplishing every desire of your heart, I remain, with best love,

Yours truly,

THOMAS WALLACE.

AN EPISTLE TO BABYLONIANS.

A LOOKING-GLASS FOR THE CLERGY.

(Concluded from page 601.)

CHAPTER III.

THE PERFORMANCE OF PREACHING.

1st. As you go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that

you have on the robes of black, and take heed that your pace be measured well and that your march be stately.

2nd. Then shall your hearts be lifted up, even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall honour

you; and the men shall praise you, and the women shall glorify you; even by the women shall you be glorified.

3rd. And when you go in, go not as the ordained, prepared only with a soul to God, and with a heart to men, and a spirit filled with the Holy Ghost; but go you with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

4th. And let your sermon be full of the enticing words of man's wisdom, and let it be beautified with just divisions, with tropes, and with metaphor, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms; and throughout let declamation be.

5th. And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful; even in your attitudes and in your gestures let your grace be. Thus shall you be pleasing in the eyes of the people and graceful in their sight.

6th. Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on the bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

7th. Then shall you charm the ears of your hearers, and their hearts shall be astounded, and their souls shall incline to you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your person shall they be inclined.

8th. And be you mindful not to offend the people: rebuke you not their sins; but when you rebuke sin, rebuke it at a distance; and let no man apply your sayings to his own case; so shall he not be offended.

9th. If brother should raise up the banner of war against brother, and Christians against Christians, rebuke them not; but be some of you on the one side and some on the other, and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lances let your black robes be seen.

10th. Preach you not peace on earth and goodwill to men, but preach you glory to the victor, and victory to the brave.

11th. If any man go into a foreign land and seize upon his fellow-man, and put irons on his feet and hands on his hands, and bring him across the great deep in bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's feeding breast, rebuke him not.

12th. And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich, and gives to the church, and is esteemed pious; so shall you not offend him, lest peradventure he withdraw himself from your flock.

13th. Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words as with a bright veil, so bright that through it no man can see.

14th. And lo! you shall bind the judgments of men, and more especially of women, as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noonday sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV.

THE CLERGY'S REWARD.

1st. With all your gettings, get money! Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure; for verily I say you must get your reward.

2nd. Go you not forth as those who have been sent, without two coats, without gold, or silver, or brass in their purses, without scrip for their journey, or shoes, or staves; but go you forth in the good things of this world.

3rd. And when you shall hear of a church that is vacant and has no one to preach therein, then be that a call to you; and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even the golden fleece.

4th. And when you shall have fleeced your flock, and shall know of another call, if the flock be greater, then greater, or rather, if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take the charge.

5th. Those who have freely received, let them freely give, and let not men have your words without money and without price, but bargain you for hundreds and for thousands; even for thousands of silver and gold shall you bargain.

6th. And over and above the price for which you have sold your services, take you also gifts, and be you mindful to refuse none: say not, Lo! I have enough! but receive gifts from them that go in chariots, and from them that feed flocks, and from them

also that earn their morsel by the sweat of their brow.

7th. Tea, take you gifts of all, and take them in gold and silver, in corn and fine flour, in wine and oil, in raiment and fine linen.

8th. And the more the people give you the more will they honour you; for they shall believe that in giving to you they are giving to the Lord; for, behold, their sight shall be taken from them, and they shall be blind as bats, and shall know not what they do.

9th. And you shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight and exalted in the eyes of the multitude; and lucre shall be no longer filthy in your sight. And verily you have your reward.

10th. In doing these things you shall never fail. And may abundance of gold and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and lands be multiplied to you both now and hereafter. Amen.

PASSING EVENTS.

GENERAL.—A terrific fire has raged at Astrakan, causing many deaths, destroying 121 houses, a number of boats, stores, and other property, and causing fearful damage and destruction in that city: the number of victims, as well as the number of vessels, some of which were laden, has not yet been ascertained. A severe storm has recently occurred in Transylvania, sweeping away a large embankment, about 200 feet high and 1,200 long, near the town of Verespatak, the waters of the lake which it had kept back bursting forth and completely washing away the whole town and all the neighbouring mills, and also filling the gold mines for which Abrudbanya is so noted: the number of lives thus lost, which was considerable, is not yet known. Symptoms of a conspiracy to dethrone the Sultan of Turkey have lately showed themselves at Smyrna and even at Constantinople itself, including Turks of standing and some Government dignitaries. Religious feuds are rife in Lisbon. After an existence of more than a hundred years, that affluent, flourishing, and influential body of merchants, called the East India Company, possessing a revenue amounting to £26,000,000 sterling, an army numbering 200,000 men, and a dominion containing 200,000,000 souls, has at length become entirely defunct.

AMERICAN.—The political contests in Illinois are getting hotter and fiercer. Fever and crop blights in South Carolina and other districts are creating considerable alarm at the present time. A running fight, of six days' duration, has been carried on lately between a band of 700 Pawnee Indians and the Camanches, Cheyennes, and Arrappahoes; the Pawnees having four warriors, two squaws, and a papoose killed; and several wounded, but succeeding in killing fifteen Cheyennes and two Arrappahoes, and wounding several others. "General Johnston," says the *St. Joseph's Journal* of Aug. 16, "is going to break up his present encampment, remove a short distance, and fix for winter quarters." Crops and all kinds of vegetables are abundant in the valleys of Utah this season.

VARIETIES.

What word is that of five letters, from which if you take two away, six will remain?—*Sixty.*

AUSTRALIA.—"We are laying the foundation of a future kingdom, empire, or republic, as the case may be. The ballot, manhood suffrage, &c., have become facts. The result the future must determine. We have a fair field before us, and the treasures of the earth are in profusion, both above and below the soil; flocks and herds for our necessities, and gold therewith to purchase our luxuries, a temperate climate, and a prolific soil. The troubles of the Old World are too distant to perplex us, and labour is remunerated beyond its most sanguine expectations. It is not, however, all sunshine: we have agitators among us, and discontented; the ginshop flourishes, and its *aide-de-camp*, the pawnshop, as a matter of course, displays its symbols in its neighbourhood. The old bones of contention are re-picked here. Religion (?) sows, as usual, fruitful seeds of discord. Catholic and Protestant revile each other as of yore, and the subdivisions of faith have their little bickerings in glorious imitation of their progenitors."—*From a letter written by a gentleman in an official position at Melbourne, dated June 15.*